

Levels of Human Consciousness According to the Philosophy of Gorakhnath

Gorakhnath was a Maha Yogi. He was not essentially a Philosopher in the commonly accepted meaning of the term. He did not seek for the absolute truth in the path of speculation and logical argumentation. He was not much interested in logically proving or disproving the existence of any ultimate noumenal reality beyond or behind immanent in the phenomenal world or our normal experience or intellectually ascertaining the nature of any such reality. He never made a display of his intellectual capacities as the upholder of any particular metaphysical theory in opposition to other rival theories. He knew that in the intellectual plane differences of views were inevitable especially with regard to the supreme truth which was beyond the realm of the normal intellect.

Unbiased pursuit of truth in the path of philosophical reflection was according to him a very effective way to the progressive refinement of the intellect and its elevation to the higher and higher planes, leading gradually to the emancipation of consciousness from the bondage of all intellectual theories and sentimental attachments. Philosophical reflection (Tattva- Vicar) was therefore regarded as a valuable part of Yogic self discipline. Its principle aim should be make individual phenomenal consciousness free from all kinds of bias and prejudice, all forms of narrowness and bigotry all sorts of three conceived notions and emotional clinging in which its may be blessed with direct experience of the absolute truth by becoming perfectly united with it. With this object in view that Yogi Guru Gorakhnath taught what might be called a system of philosophy for guidance of the truth seekers in the path of intellectual self discipline. The name of Gorakhnath is famous for the authorship of good Sanskrit treatises is attributed to Gorakhnath himself. All the standard works are chiefly concerned with the exposition of the principles and practices of Yoga. Yoga is a method of a systematic discipline of all the external and internal organs of the physical body, of all the senses and vital forces and nerves and muscles, of all physical functions and natural propensities and subtle desires and patience and of all the intellectual ideas and judgments and reasoning with a view to the establishment of perfect control over harmony among all of them. Hence the exposition of Yoga necessarily presupposes a profound knowledge of the structure and operations of the various parts of the organism and a clear conception of the supreme ideal. The art of Yoga must have a scientific and philosophic background hence the **Seminar on Mahayogi Gorakhnath Philosophy** incidentally discussed relevant scientific philosophical and metaphysical topic.

Philosophical Views of Gorakhnath on literally Sources

As it is already mentioned earlier that the authorship of good many books in Sanskrit as well as in several regional dialects is traditionally attributed to Maha Yogi Gorakhnath and that is very difficult at the present age to ascertain definitely which of them were really return by the Maha Yogi himself. We may mention here the names of several Sanskrit treatises which are traditionally believe to have been composed by Gorakhnath – Goraksha Samhita, Goraksha sataka, Siddha Siddhanta Paddhati, Yoga Martanda, Yoga Chintamani, Goraksha Sahsra nama, Goraksha Gita etc. Many other books

were current in his name Goraknath's Guru Matsyendra Nath is said to have been the author of a good many treatises, such as, Matsyendra Samhita, Kula Jnana Nirnaya Kulananda Tantra Jnana Karika etc. Among these books Siddh Siddhanta Paddhati occupies a special position the Sanskrit text gives a systematic exposition in a rather abridged form of the metaphysical ideas and the way of thinking of the Siddh Yogi Sampradaya as well as of the supreme ideal which the Yogis seek to realize in their life through the practice of Yoga.

Ultimate Reality Goraknath's Conception

It has been observed that Maha Yogi Goraknath's Conception of the ultimate reality is not merely the result of any process of logical reasoning from data supplied by normal sense experience of ordinary people. The basis of his intellectual conception about the ultimate reality is super sensuous super mental super intellectual direct experience in the state of Samadhi i.e. in the perfectly illumined and perfectly universalized and unconditioned state of the consciousness.

A Maha Yogi who attains the direct or transcendental experience of the reality and the Samadhi state does not for his own satisfaction feel any necessity for the formation of any intellectual conception seems to him this experience is the most perfectly integrated knowledge of all possible existence in the universe and beyond it. And this experience carries certainty within itself. He enjoys the bliss of this experience, for herein he feels the fulfillment of the knowledge.

Maha Yogi Acharya Goraknath begins his discourse on the philosophical conception of the ultimate reality with an important statement.

Nasti Satya – Vicare smin utpattis canda-pindayoh

Tathapi loka – Vritttyartham Vakshye Sat-sampradayatah (SSPI 2)

We can understand it from the stand point of the absolute truth, there is really no origination of the cosmic order and the plurality of individual existence within it; nevertheless I shall explain (the origination, etc. of this world system from the nature of the ultimate reality).

In accordance with way of thinking of the enlightened Yogi Sampradaya with a view to the satisfaction of the normal rational demands of people in general.

The view point of the absolute truth is the view point of transcendent experience in Samadhi in which the truth reveals itself in its perfect self-shining nature and in which the individual consciousness is fully identified with the truth. Origination means a temporal process of the coming into existence of something which did not previously exist as such it also implied the pre-existence of a reality from which it comes into being the temporal process of possession and change in that reality. Goraknath thus describes the pure character of ultimate reality of transcendent experience.

Yada Nasti Swayam Karta Karanam na kulakulam

Avyakatam ca param Brahma Anamavidyate tada (SSPI.4)

When there is no active dour (creator) no causality (or process of possession) no distinction between power and reality (i.e. the dynamic and static aspect of the spirit), when the supreme spirit wholly without any self-manifestation (infinite the changing phenomenal forms), he then exists purely as a nameless work.

Thus, according to the Siddh Maha Yogis, the ultimate reality, though revealing itself in the Samadhi state as pure changeless infinite eternal consciousness, is not a static, but a dynamic spirit with all. The transcendental spirit is eternally endowed with sakti. Siv with sakti nondifferent from him is the reality.

SAT-CID-ANANDA BRAHMA - Transcendent state of consciousness

The ultimate reality according to the Siddha-Yogi Sampradaya. As it was on transcendent experience, did not fully represent the entire nature of the absolute reality and could not satisfy the rational demand of the empirical intellect. It may be noted that this conception of the ultimate reality appears to be in perfect agreement with the view of Advaita-Vedanta, which also is based upon the transcendental experience of Mahayogi as verbally expressed in the text of the Upanishads.

It is the conception of Nirgun Brahma, above, time, space, relativity and causality, untouched by all kinds of differences external and internal and devoid of any power or will or action. Accordingly, we may understand the ultimate reality is one time less and space less, infinite and eternal, changeless, difference less and process less, transcendence non dual self-luminous consciousness.

In the Yoga Sastra the transcendent experience in the state of Nirvikalpa or asamprajnata Samadhi is found to be described in terms of sunya (void or vacancy or negation of everything) as well as purna (fullness or perfection or unification of all). It is a state of -

Antah-sunyo vahih-sunyah sunya-kumbha ivambara

Antah-purno vahih-purnah Purna-kumbha ivarnave

- Void within and void without, like an empty vessel in the sky; fullness within and fullness without, like a vessel full of water immersed in the ocean.

Hence Gorakhnath refer this ultimate reality is **Sat** in some context and **Asat** in others. Similarly, a difficulty arises when we try to form an intellectual conception of pure consciousness **Cit** or **Cetana**.

In the domain of our phenomenal knowledge we distinguish between conscious and unconscious

beings and consciousness appears to us as attitude of the conscious beings. And not as a being or substance or reality by itself. On account of all this condition on which our normal consciousness depends it becomes almost impossible for us to form an idea of your consciousness as a self-existence and self-shining reality itself.

Enlightened Yogis as Philosophers point out that though it may be difficult to form a clear consumption of pure transcendent consciousness. As a self-existence reality in the normal plane of experience.

Maha Yogi Gorakhnath gives a beautiful and sublime description of pure consciousness (Para-samvit) emphasizing that it is the reality of all realities, the truth of existences, the illumine and unifier of all phenomenal experiences and the builder of the cosmic system.

Sattwe Sattwe Sakala-racana rajate samvid eka

Tattwe Tattwe Prama-Mahima Samvit eva-vabhati

Bhave Bhave Bahula-Tarala lampat Samvid eka

Bhase Bhase Bhajana-Catura Brimhita Samvid eva. SSP IV.28

Conception of Pure Bliss

Thus one different place changeless self-existence self-luminous consciousness or spirit (Samavit or cit) is conceived by the Siddh Yogis. As the ultimate reality and sole source and soul and sustainer of all orders or finite phenomenal realities. Perfect bliss may however be conceived as the highest ideal of our conscious life. By nature, we seek for more and more happiness. In our normal life we aspire for more and more intense, more and more durable, more and more intoxicating, more and more qualitatively superior happiness. Ordinary the happiness we enjoy is found to be alloyed with and to be preceded and followed by pain or sorrow. We can say that the highest ideal of human life is generally conceived in terms of perfect happiness or bliss (ananda). Ananda does not seem to be compatible with the character of difference less modification less subject-object-less transcendent consciousness. However, Mahayogi assert with certainty on the strength of them

Logical Conception

Enlightened Maha Yogis are not much interested in the question as to whether absolute Sat-Cidd-Ananda perfect -Existence- Consciousness –is a logically self-consistent intellectual conception or not. They do not entangle themselves in any tarka or logical argumentation with other schools of philosophers with regard to the precise definition of the nature of the absolute reality. They are ready to accept that the absolute reality is beyond the scope of formal an empirical logic- beyond the range of our speech and thought (Yato Vaco Nivartante Aparapya Manasa Saha) . The Yogis are fully aware that whenever people try to form an intellectual idea about the absolute reality on the basis of their normal experience and logical reasoning and with the help of common language. They are sure to miss the reality arrive at mutually conflicting opinions and viral with one another.

The enlightened Maha Yogis do not accept the agnostic view – the view of disappear while admitting the futility of our empirical thought and speech and logical understanding, as means to the true knowledge of absolute reality. They take their stand on illumined experience the direct experience of the transcendental plane. They speak with authority about the absolute reality. It is in this transcendent plane that the absolute reality is directly an experience, not as object of experience.

Sub-theme of Gorakhnath

1. Philosophical Basis of Gorakh pantha
2. Philosophy reflections in Gorakh Vani
3. Symbioses Yoga and Tantra in the Philosophy of Gorakhnath.
4. Analysis of Philosophical Elements in the marks of Gorakhnath
5. Nature of ultimate reality and world in the philosophy of Gorakhnath
6. Levels of Human Consciousness according to Gorakhnath
7. Nature of Sadhana in Gorakhnath's Philosophy
8. Analysis of Sat, Chit and Anand in the philosophy of Gorakhnath
9. Contemporary relevance and significance: The Philosophy of Gorakhnath
10. Impact of philosophy of Gorakhnath on Indian Culture.